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and synods for the purpose of bringing some of the provisions of this law into harmony with the changed circumstances of our time. Moreover, in the notes, proper attention has been paid to the provisions of the Common Law and the laws of the various States of the Union on the subject, so that the relation of the Jewish law to the law of the land is in some cases more clearly exhibited.

The literature, the author seems to have quoted but not in full. We have missed the references to the following articles: *Die Levirats-Ehe, ihre Entstehung und Entwicklung* by Geiger, in his *Juedische Zeitschrift* 1862, p. 19 sq., and by Wechsler in the same review, p. 253 sq.; *Dispensation von der Schwagerehe und Weigerung der Unmündigen* by Geiger, l. c. 1863, p. 88 sq.; *Synodalarbeiten ueber die das Ehegebiet betreffenden Vorschläge* by Geiger l. c. 1870, p. 84 sq.; the articles s. v. *Ehe* etc., in Hamburger's *Real-Encyclopædie* l. p. 255-264. The author writes Issrels and not Isserles; apochryphal for apocryphal; the Talmudic quotations are not very careful. Does the author expect that the reader will run over the two columns e. g. of Gebamoth 63 in order to find out whether the quotation on p. 18 is correct? On p. 37 the treatise Yebamoth is quoted as p. 21 (?) which no Talmudic scholar does—since the Talmud has no pages but foli s each having two columns, commonly designated as *a* and *b*. Without going into details, we would call attention to the very high price of this book of 149 pages for \$2.00.

B. PICK.

THE LAND AND THE BOOK.*

But few of us may grasp the staff of the Palmer, and do pilgrimage to Holy Land. Our foot may never tread by blue Galilee, nor trace the winding path over Olivet. Yet we may, and should, be at home in Palestine; familiar with its ruins as with those of our own state, or our own country. We may not go to them, but they may come to us, on the page of the scribe, the canvas of the artist, and the plate of the photographer. Probably no work yet issued can so nearly take the place of actual vision of these scenes, as that whose title is given above.

The outline of the work is briefly as follows. The author and an imaginary compagnon de voyage undertake two leisurely and extended tours. The first, which forms the basis of the volume upon Southern Palestine and Jerusalem, begins at Joppa, and crossing the plain of Sharon, follows the eastern edge of the plain to Æhlit. The course is then southerly, along the sea-board to Apollonia, thence zig-zag through Sharon and Philistia to Gaza, whence a fairly direct route is held to the fords of the Jordan, the tour finally leaving author and reader in Jerusalem. Antipatris, Dor, Caesarea, Lydda, Askelon, Gaza, Hebron, are among the places made prominent by the travellers.

The second tour, described in the volume on Central Palestine and Phenicia, makes Jerusalem the starting point, and pushes its way north midway between the Jordan and the Mediterranean, thro' the hills of Judea and Samaria, to Endor; then fetches a westerly circuit, taking in Carmel and Acre Ptolemais, returning to Tabor, just north of Endor, whence the way lies by Galilee and Merom and far up to the spurs of Hermon. After a long detour southward almost to Galilee's shore, the course is laid north and west for Tyre and Sidon, at which latter city

* THE LAND AND THE BOOK; comprising Southern Palestine and Jerusalem, and Central Palestine and Phenicia. 2 vols. By W. M. Thomson, D. D. 270 Illustrations and Maps. New York: Harper Bros. Pp. xx, 592, and xxiv, 689. Price \$6.00 per vol.

the journey ceases. Mizpeh, Gideon, Bethel, Shiloh, Gerizim and Ebal, Nazareth, Tiberias, the Horns of Hattin, are on the line of march.

As our travellers pursue their way, or rest at evening in their tent, they discuss the scenes thro' which they pass, the ruins of ancient cities, the natural phenomena, the flora and fauna, the customs and habits of the people. It is this discussion that the reader has, and a motion and reality is imparted to the work which no other form of composition could so well afford.

The central idea of these volumes is well expressed in their title, "The Land and the Book," the Land of all lands in its bearing upon the Book of all books. Says the writer, "The Land and the Book constitute the all-perfect text of the Word of God, and can best be studied together. To read the one in the light of the other has been the privilege of the author for more than forty years and the governing purpose in publishing is to furnish additional facilities for this delightful study to those who have not been thus favored."

The printer and the engraver have performed their part well. The clean typography and heavy, toned paper, make perusal delightful, and the illustrations with which both volumes are thickly strewn, are all that could be desired. The work, in its matter and manner, is well worthy the high esteem it has already won.

THE SCRIPTURAL IDEA OF MAN.*

The six lectures of which this book consists were delivered by Dr. Hopkins before the theological students of Princeton. Being gotten up, therefore, for auditors rather than for readers, they might be expected to have the merits and defects of discourse. It will not surprise us if smoothness is sacrificed to force of expression. For example, there is more force than elegance in the following sentence, which occurs in the fifth lecture: "Our Savior called men serpents and vipers; an apostle said: Beware of dogs; and if we may believe men as they sometimes speak of each other, they *are* dogs, and puppies and asses, and even skunks." In a book of this character, however, literary elegance is a secondary consideration. Perspicuity is the prime prerequisite. Terms must be used without ambiguity. This it seems to me is pre-eminently the case in whatever book Dr. Hopkins produces. He is careful to know what his terms really mean, and he is strict in his adherence to their true signification. Take, for instance, the word *right*, which has been involved in so much obscurity by many able intellects, but which the fourth lecture—on the moral nature—so deftly lifts out of the mire of metaphysical profundity, and places in its true common sense relationship.

"Right," he says, "pertains to actions and to conduct. As thus used, the word *right* has two senses. In the one it means conducive to the end in view, whether that be good or bad. In the other it means morally right. In the first sense the word indicates a quality inherent in the thing to which it is applied, as the right road, the right rule. The road, the rule, the act, the conduct, is conducive to the end in view. In the second sense the word is wholly figurative, and does not express a quality in the thing to which it is applied. This we see the moment we analyze our thought, and yet there has been a general and most misleading impression that acts and conduct have inherent in themselves a moral

* THE SCRIPTURAL IDEA OF MAN. Lectures on the Stone Foundation. By Mark Hopkins, D. D. New York: C. Scribner's Sons. 5x7½, pp. 145. Price \$1.00.